

I hope, Sir, these reasons will make an impression in your mind, and I wish it were possible that you had the same effect on every individual man, that the Nation is composed of, and that we, at least, which has been so long, should be the suffering members of a few men, and not have a better opinion, which shall not be shared, when action incites it, with the life and fortune

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Tom Dumble Servant.

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I hope, Sir, these reasons will make an impression in your mind, and I wish it were possible that you had the same effect on every individual man, that the Nation is composed of, and that we, at least, which has been so long, should be the suffering members of a few men, and not have a better opinion, which shall not be shared, when action incites it, with the life and fortune

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Few words in true love written
to the old long sitting
P A R L I A M E N T,
who
Are yet left alive, and do sit there now
in the Parliament House at
VVESTMINSTER.

WHo would have thought such a thing that ever the long sitting Parliament of England, who appeared once bold with open face, for God and his poor suffering people, to remove oppression and injustice, should have had so much of Gods countenance towards them, as to have full freedom to sit again to do the work for God and his people that was so long neglected, that the Lord was wearied with their long sitting, to so little purpose, & so they were thrust out as a sink in his nostrils, and a burthen to the nation. Oh friends you may well remember what a cry was heard at Westminster about the time of your first sitting, for Justice, Justice, and how fast the sence of this reached your hearts, and how far in the sence of it you were vigorously carried on to prosecute it by the same arm of power, that reached your hearts and gave you a sence of it, to make you willing to set your shoulder to the work of God and his people, to which end you were called thither, and therein the presence of God was with you,

as you may remember after a short time, causing your enemies to fly before you when none persecuted them, who were in sin through oppression and injustice against the God of justice, and his people that cried to him and you for it, and herein as in truth of heart you appeared united with joynt consent to throw down and root out oppression and oppression, surely it cannot be forgotten by you; how often Gods powerful presence appeared for your protection and preservation, and was a terror to the adversaries of justice and righteousness, and then it was in your hearts to act singly for the Lord and the good of the Nation being touched with the sense of Gods dreadful presence and his fear which moving in your hearts put you upon a desire then to deny self, doubtless in the whole work, and to that end that the integrity of your hearts might appear to all that feared the Lord, that their hands and hearts might joyn with you and be strengthened against the common adversary of justice, a self denying Ordinance was put forth by you, that it might be manifest your hearts were upright and not self seeking, which I did then believe was real in your hearts, when you were low in the time of your straits, and I remember it did refresh me to hear it, and it reached the hearts I suppose of thousands to be knit to you, and joyn with you as on man, against the known enemies of righteousness: But alas friends! when your straits were over and the temptation appeared to draw you from the simplicity of truth and righteousness, to rule in your own particulars, to deny self, as you had in the time of your straits set forth, then you left looking to that which preserved your hearts single to deny self, (Gods presence) and looked to the temptation, & joynd to self & went out from the presence of God, which formerly had moved in your hearts to deny self, & so there you lost his presence, even then when I heard that you had given gifts to one another, of that which was the Kings, which was the peoples right, which in your Ordinance you had denied; I was sadden at my heart, & I know it was an ill savour over all the Nation & farther too, & here receiving gifts one of another, which you had no right to give nor receive, your eye came to be blinded that should have seen the thing that was just to proceed to do it, and your hearts hardened from Gods fear, and so the sense of oppression and injustice began to be lost, and then how could you proceed to remove it from off the nation when you your selves were gone into it? joynd in doing the thing that was unjust, in one body that did unjustly oppress before you, so here was no way for you to do good for the Nation, in removing of oppression except you had returned to Gods presence, that which gave you a sense of the oppression in others

others, adversaries to the good Old Cause, to give you a sence of your own turning aside, from that which was just in your own particulars, that so being sensible of your own evil in giving and taking that which was not your right, but the poor Nations right, to have had ease from oppression by: I say had you not shut your eye, and closed your ears, that should have seen and heard the cry of oppression in your own particulars, the weight of it might have been felt through the presence of God, to have moved it in your own particulars, and then the same that gave you a sence of the weight of the thing that is unjust in your selves, to remove it might have carryed you on, with your eye open and your ear open, to see and here the cry of injustice through the Nation, having the fresh sence of it upon your owne hearts, where the cry was heard in your own particulars to have removed it from off the Nation where ever, you had heard of it or seen it in the Nation, Wherefore I charge and warn you in the dread of God, from a deep sence of the evil you are fallen into, and brought upon the Nation, by your turning aside and doing the thing that was just and right in the sight of God (to deny self) there, I say I charge you in Gods dread begin to root out the thing that is unjust in your own particulars, which you have given and taken, which was and is the Nations right, and come to be lead by that righteous principle which once moved in you to deny self, wherein the presence of God was, that it may rule in you to give up to the Nation that which you have received, which is their right, and prove the Lord with this, if in the simplicity of your hearts you shall be made willing to subject your selves to his will, to deny your selves, wherein self stood up and bore rule in you to take that to your selves which was not yours, but should have stood in the counsel of God cleer of it: I say if you give up this, prove if you ever find straint in Gods presence to be with you, when you are not straitned in your own bowels, from doing the thing that is right in his sight, first in your own particulars, and then as the Lord shall discover what is unjust and oppressive though the Nation, then to root out and throw down, that likewise by the same presence of Gods arm and power that hath rooted up and thrown down the unjust thing in your own particulars; here was the breach and the loss to you of the presence of God, and as in truth of heart, you begin here you will feel the healing of the breach, and his presence to bless guide and preserve you as in the uprightness of your hearts you are willing to goe on to ease the Nation of oppression and injustice, which the cry of it is greater and

much lower in the ears of the Lord, then it was when you were first called to sit, to consider how to ease the people of this Nation from under the burthen of it.

And now bear with me a little and I shall plainly tell you how the least of your evill doings came to be now at your first sitting fresh upon any heart, and that it was plainly good in the sight of God; I should thus lay it before you.

When the Warre began in this Nation, through the unwill-lingness of the Rulers of it to be subject to equity and Justice, then I desired (my trade failing) to be employed in some service for the Common-wealth, towards maintaining my self and family, so for a season I was employed at the fortifications about the City, my allowance as an Overseer of that work was three shillings a day, which I was glad of and well content with; for sometime but being in company with others, that would delight themselves to goe and drink sometimes, with the Workmen, more then was meet, which was other Overseers, which were corrupt, one of the Workmen told me as I remember, that when they spent moneys so, the Overseers he knew did not spend it upon their own charge, but upon the Common wealth, I said how, said he, do not you know, they can sometimes set down a man more then they employ, or at least if that cannot so well bee, to set down for some two pence a day or so, more then I gave, so here by subtilty I was betrayed, and my minde led out to desire more then my allowance, which in that service wherein I was unfaithfull, as I remember it came to about six pound that I took more then my allowance in the deceit of my heart. Now all the while I was acting unrighteously, I had no peace with God, for his presence I went from, which should have preserved me out of the thing that was evill in his sight, and sometimes I had trouble in the thoughts of the evil I had proceeded in, in being unfaithfull to my trust, but I got over the trouble and went on in the deceit of my heart to do evill, so that my eye was blinded that I did not see the evill to be so great, and my heart hardened through custome of sinning, that I went on without much remorse, so that work ceasing, being finished, after obtained to be employed at the Custome-house, for the exercise aboard on ships, which I was by oath bound to do service in faithfulness: now when I was first passed on that service I had some dread of God upon me, and did proceed in faithfulness, to discharge my trust, and as I stood in his dread I

was preserved from joyning with those that were Employed with me that were unfaithful, knowing then that I reaped nothing but sadness of heart in my former unfaithfullnesse in the other employment, so then as I stood in the Counsel and dread of God, I stood firm as an Iron Pillar in the power of God, which did preserve me out of temptations, that I could slight the bottles of Wine was brought, and what was otherwise offered to ensnare my heart being single, but by degrees being amongst the wicked, and going out from the integrity which should have preserved me, turning from the simplicity and looking to the subtilty of the Serpentine wisdoms in others, which would use arguments to perswade me, to do that for them wherein I should be false to my trust, saying what was my oath, was it not to be faithfull to the Common Wealth in the duty of Excise; and was not I one of the Common Wealth, that deserved to have more allowed me then I had, and if I did take something and let others have something in taking some monyes of them to let them have it, what wrong did I to the Common-Wealth, seeing we were Members our selves of it, and had a right to it more then those that look more for less service, to enrich themselves as the Custome and Excise, Commissioners for letting some of them a few houres in a day had each of them many hundreds a year, not doing such service as I did.

And their Masters, meaning you, could give so much to one, and so much to another, which I appeal to your consciences, if it were not truth, so if I did not take it and let others have a part, others wish you, such as you would dispose of what you pleased, to your own self-ends, and where then was the benefit of my trusty service to the Common-Wealths good. So that through your subtil wisdom of the flesh, which is Earthly, my heart turned from its integrity, and joynd with the enemy of it, which did betray mee self joyning with the temptation, to gain something to it, I lost the wisdom which should have lead me to deny self, wherein the true gain which is durable riches, (Peace with God I lost.) Thus through your evil example, the evil partie in the heart of flesh, going on in deceit, being through your evil doing encouraged, led me astray from God, for I thought then, according to my vain imagination, that if you could do such great things against your Trust and be guiltless, that I might do smaller matters with freedom: and so went on in unfaithfulness to my Trust, (and an unfruitful work of darkness) for which I tasted Gods sore displeasure, for in his Ever-

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small Love to me, he followed me close with plagues, and his
 righteous judgements, whereby my hard heart might be broken,
 and I by his judgements set up, in my heart might come to learn
 Righteousnes, which through the abundant Grace, Patience and
 long-suffering of God, was effected in me. But before I knew this,
 I went on long in impenitency, under plagues and judgements,
 that I became even a terror to myself, and was full of trouble of
 spirit, yet hid my iniquity in my bosom, the cause of my long trou-
 ble and disquietnes, and a small thing would then discontent
 me, and so grew very peevish and froward, in so much, that when
 my dear wife sometimes spake but mildly to me, I should soon break
 forth into passion, shee not knowing what ailed me to be soon
 angry, which I then was ashamed to tell her, or any one, but still
 covered my iniquity in my bosom, but the Lords Eye saw it, and
 his hand and arm found it out, to plague me for it, so that I went a
 long season under the heaveie weight, and burthen of his indigna-
 tion: which was the Cup given by his righteous hand to me to
 drink, who had long drank of the Cup of Abomination, through my
 unfaithfulness, but since, I see the Lords Eternall love was
 working towards me through all this, not suffering me to have
 ease whilst I went on to dishonour him, by a Conversation full
 of worldly spots and defilements, and once it was in my heart
 to have informed the Commissioners with what I had done, in-
 acting unfaithfully, and to cast my self at their feet, to deal
 with me as they would. Another time it was in my heart, that
 it was suitable to my unfaithfulness, to get the Pillory set be-
 fore the Exchange, and there stand voluntarily with the Money
 that I had taken unjustly, that I might there have stood an ex-
 ample, to be a warning to others never to do the like wicked-
 ness, another time it appeared good to me to have passed to the
 Custome-House at the 11th. houre, when many people would
 be there, and then declare to them there the evill of my do-
 ings, and there to return the Money I had badly received, that
 they all there might take Example by me. But after a long
 season, I was wearied with my wickedness, and through judge-
 ments was broken off from receiving moneys any longer, when
 any one offered it unto me, for the space of about a year before
 I left that Employment. About the same time there came to Lon-
 don some young Men out of the North, which were called Qua-
 kers, one of my acquaintance askt me if I had heard them. I
 said I had heard them once, yea but said he, hear them five
 or six times, and then judge whether it be not true that they
 declare.

declare, I said to him it is like I should, or to that effect. So I passed to one meeting or two, but I had not received any thing that reached my heart, but going to another meeting, at the Place called the Bull and Mouth in *Martins* London. There were three of the Servants of the Lord, Ministers of the Everlasting Gospel, *George Fox*, *Francis Howgill*, and *Edward Burroughs*; and one of them was speaking of the Crosse of Christ, which whosoever will be Christs Disciple must deny himself, and take up daily; Said one of them, that vvhich crosseth the Carnall minde is the Crosse of Christ, the Carnall minde said he, is Enmity against God, as any one comes to stand in the Crosse, which crosseth the Carnall minde, which is the Power of God, the partition Wall of Enmity comes to be broken down: and reconciliation witnessed, the Enmity being slain by the power of God, which is (said he that spake) that which crosseth the carnall minde which the Light. Now I hearing these words spoken, the Witness of God in my heart answered, that this was true, for thought I in my self, the light which discovers sin and checks, for it, checks for that which the Carnall minde would run into, now as the reproof of Wisdome there is hearkned to, and turned at, vvhich is the Light, which vvord is a light to the feet of the soull. as it is taken heed to, to guide out of the paths of Death, and Condemnation, which the Carnall minde, would go out from God which is light into, to do the deeds of Darknes. I knew as the light which is the Crosse to the carnal minde, is taken heed to and stood in, the Death must needs come upon the carnall minde, and the sin cease to be committed, and so the partition wall of Enmity would be broken down by the Crosse to the carnall minde, so then, an entrance into Gods Kingdom was ministred to me, and plainly discovered before me, and my eye vvas opened, to see the working of the Mystery of Iniquity in me. My heart being in Measure turned to the Lord, desires vvere raised up in me, to vvait upon the Lord, in the light, vvhich I knew then had often convinced me of sin: that I might feel the power, God breaking down the Partition wall of Enmity in my ovvn particular, vvhich through sin and transgression I saw, was standing in me. So the first great sin mine Enlightened Eye fixed upon, was unfaithfulness to my Trust; And my trouble began afresh, in remembrance of that, and Gods Witness arose in me to resist against me, that the partition Wall of Enmity was not broken down in me in the sin of unfaithfulness to my Trust, and that I vvas now cleer in his sight, in that particular: Though

the Judgements and Terror of the Lord had reuel'd out, and driven me from the practise of such wickedness, yet somewhat did still remain to be removed, in that particular, and it was made plain to me, visiting in the light, that it would be good in the sight of God. To deny my self, and so give up to the death of the Crosse, the ground of the Partition wall of Ennemy, which was Covetousness in me, and so give in freely what I had unjustly received, to the Commissioners of the Excise in Broadstreet, under whom I had been employed at the Customs-house: that it might be given out by them, with the rest of monies that was there received for the service of the Commonwealth, whose it was and not mine, so having much trouble upon me, being loath to part with so much; which truly then, was neere if not full half I had in the Outward; having a wife, and five children, to provide for, and not freedom to keep my Employment any longer, being convinced it was oppression, the Excise then an necessity of it; And that I ought not to be a servant to any in oppression. So the tryall of my faithfulness to stand in the Crosse to my carnall minde, and deny self in this thing, was great and much trouble I was under for some time, through my unwillingness, to give up self, to be slain on the Crosse to my carnall minde, and then a servant of th: Lord, *George Fox* coming to my house, I told him in part how it was with me, and he said to me, he that confesseth and forsaketh his sin shall finde mercy, and I saw his heart was lifted up to the Lord in prayer for me, which was heard, and my groaning was not hid from him, so the Lord reached down his right arm of Power, and touched my heart with his grace, and long suffering, and made me willing to submit to his will, deny my self, and give up to the Commissioners for Excise the sum of money I received unjustly, which was made plain to me, waiting in the light, to be neer one hundred and fifty pound, but it lay on my heart to restore more rather then less, and so I was made free by the power of the Lord, and did give back, at the Excise Office *London*, one hundred and sixty pound. So then I felt the Truth of the words *George Fox* spake to me, he that confesseth and forsaketh his sin shall finde mercy. For much ease, peace, and refreshment I received into my soul from the Lord, in my obedience to the power of his Grace, in the cross to my will in that thing: Giving praises to his pure holy Name for evermore. Now knowing the terrors of the Lord for unfaithfulness to my Trust, which let that of God in your conscience

sciences answer, if you many, or all of you are not guilty, (if not
 in giving and taking that which was not yours) yet in consent-
 ing with them in it which did, till you declare to the Nation
 whom you wronged therein, your disprovement of their so doing,
 the sin will lye at your doors and be charged upon you, when
 God appears with his terrible out-stretched arm of judgement,
 to give unto each of you according to the deeds done in the body,
 whether good or evill, which hastens a pace; therefore read
 through your selves, with the Light which I have written, that
 you may be converted and healed, that your sins may be blotted
 out, (confessing and forsaking of them) and a time to you
 of refreshment may come from the presence of the Lord, which
 would be more sweet to you to feel and enjoy, then now you can be
 sensible of; And now I could even freely unboosome my heart to you
 further, how the Lords presence hath gone along with me since,
 even to this present time: That you might see that the same g. ace
 of God which hath appeared unto all men, and Checks for sin, is
 sufficient to save from sin, as I being brought by the power
 of it waking in in, to deny self in that particular have Ex-
 perienced. For I being turned to it, it wrought in me an
 awe and dread of God least at any time I should offend
 with my tongue or do any evill action, and so thereby
 came under Gods displeasure, so reading some books of those
 peoples putting forth, who are called Quakers, I could not find
 any thing in them contrary to truth; so speaking with one that
 had heard those people, he asked me what I thought of them,
 for his part he said, he did beleave that what they declared
 would stand, when all else would fall, and he asked me if I
 believed that thee and thou to one peticular Person was truth
 I said yea; said he then, if I did not come into obedience
 to what I was convinced of to be Truth, I must come under con-
 demnation, I said it was truth: So then knowing a stay to my
 minde, the Light it became a bridle to my tongue, and prefer-
 ved me in the word, Thou, in heart and tongue single to the
 Lord, and redeemed me out of the Worlds words into Truths Word,
 which is & was from the beginning, Thou to one peticular per-
 son. Then loving the Light, bringing my deeds to it, to prove
 them whether they were wrought in God or not. I saw that I
 was in respect of Persons (Which whosoever doth respect
 persons commits sin,) in that foolish thing putting off the hat,
 to some, and not to others, according to a vain custome of the
 World,

World, which is evil in the sight of God. So then the same Grace, taking heed to the Light, which is the Grace. I knew the crocke to my carnall minde, to give me dominion over that evil, and to redeem me out of that likewise: and this was the day of small things with me, which none is to despise, for it was precious, then a strong Enemy appeared, which warrd in my members to bring forth fruit unto Death, and had been of long continuance in me: which whilst I looked to the Light I had power over, but when a Temptation to it appeared, I looking to the Temptation, that which my carnall minde led me into, leaving the Light which should have preserved me single in the sight of God, in the crocke to my carnall minde, there I fell into Temptation, and then the swift Witnesse of God in me, pursued me with Judgements, and the Lords anger was kindled against me, so that I became again, a terror to my self; and seeing what I had done, I said in my heart, in zeal for the Lord, whom I had greatly displeased: Yes I said, cursed be that hand that lifteth it self up against the Reign of Christ in my soul, for leaving the Light though it did condemn me knowing that in it was my life, it discovered to me wherein my heart was adulterated from the pure God, and Woe, there was my portion: and the curse came on both my hands with which I had been in Rebellion; through disobedience, as against the pure God of my life, but waiting in the Light, I was born up in Patience to wait in the Light, to receive power to stand in the hour of Temptation, against the Fiery Darts of the Adversary; then further I saw into several things in my calling, in the outward, that I was not a servant to the Lord Christ, in who had enlightened me with his true light, and that improvion of Rings and toys to sell to proud and vain people, I was a servant to the Devil, in the hearts of proud and vain people that came to my shop to buy such things, which by the power of the same grace of God that discovered them to be evil, and my service evil there in selling them; I say by the same power I am ransomed and redeemed out of this service, and this I have been made free in, to relate to you, that you may come to own Christ Jesus the Light of the World, through his Grace which hath appeared to all men, to be taught to deny ungodliness, whereby each of you might come to witness in truth redemption out of a vain conversation, having escaped the corruptions that are in the World, through the knowledge

knowledge of him, whom to know is life eternal. Ah friends, when you went out from the truth, which would have made you and the Nation free from guilt and condemnation, and preserved you free had you stood in it, so that you might have felt the blessing and presence of God with you, and so to have been a blessing and good favour to the Nation: whereas now the ill favour that went from you, spread over the whole Nation, and many poor Soldiers I heard sold their Debentures for six pence in the pound, some for one shilling, some for two shillings in the pound; and some, with that money, by the report doubling of the Debentures purchased Kings Lands, for what the wood was worth upon the ground: and this surely should have been seen too better by you, when this poor Nation groaned under such a weighty burden, and poor souldiers defrauded of their right, for the eyes of sober people looks upon these things, I mention it to provoke you to a deep sense of it, that your hearts might be broken, and you might consider, for then when I heard it I remember it was a great grief of heart to me, and as you may truly tast them words true to you, that sin is a reproach to any people, so that now longing desires might spring up in you to tast the other words true to you, that righteousness exalteth a Nation, by the Righteous working of Gods grace and power in you, making you willing to deny self, and to stand in the dayly Crosse to your carnall minds, that iniquity may be rooted out of you by it, and you through it be guided into equity, whereby Gods presence you may come to feel in the blessing of Peace to your own particulars, and may become a refreshment and blessing to the Nation, which is the desire of him who in true love flowing towards you, had it in his heart to write these lines unto you.

Humphery Bache.

Tower Street London.
13. d. 3d. month. 1659.



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